

NATIONAL Jewish Post and Opinion

"If You Let The People Know, They Can Act Intelligently"

Friday, February 3, 1961

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ISRAEL'S POSTPONEMENT OF TRIAL ASSAILED

German Envoy Sees Death Penalty Justified In Case Of Killer Eichmann

Charges Bonn Official 'Worse Than Eichmann'

JERUSALEM (P-O) — The charge that a present high official in the West German Government was "worse than Adolf Eichmann" has been made by Dr. Max Marten, a West German attorney.

The charge is leveled against Dr. Hans Globke, present State Adviser to West German Chancellor Konrad Adenauer.

Marten published a series of articles in which he stated that Globke, while head of the Jewish Department in the Nazi Ministry of the Interior during World War II, blocked a proposal by Eichmann which would have permitted the emigration of 20,000 Jews from Nazi-occupied Salonika in Greece to Palestine.

The disclosure prompted the Prosecutor of Frankfurt, West Germany, to remark last week that the Globke affair "has dragged the West German Government into the worst mud it has known since its establishment."

The Tel Aviv evening daily "Yedioth Achronoth," reporting on Dr. Marten's charges, points out that in 1935 Globke wrote the interpretation for the Nuremberg Laws which were designed

to encompass the destruction of German Jewry.

Dr. Marten claims that when Nazi S. S. officers arrived in February, 1943, in Salonika with a special detachment of 200 men to speed the task of deporting 60,000 Salonika Jews, Marten suggested to Eichmann that 10,000 of the Jews be permitted to migrate to Palestine.

According to Marten, Eichmann said, "Let 20,000 go." Eichmann then contacted Globke, who turned thumbs down on the proposal, Marten asserts.

Globke has claimed that he was never head of the Jewish Department in the Ministry of the Interior and that he never blocked the deportation to Palestine of the Jews mentioned by Dr. Marten.

He admits, however, talking with Dr. Will Akelberg, Chief Adviser of the German Government during the war, about "putting the Nuremberg laws into effect in Greece."

Killer's Aide May Testify At His Trial

JERUSALEM (P-O) — Austria may ship Adolf Eichmann's World War II assistant to Israel to testify at the Nazi mass murderer's trial now scheduled to begin March 15.

The Austrian Ministry of Justice in Vienna has expressed complete willingness to allow ex-S.S. Officer Franz Novak to appear as a witness at the trial if the Israeli authorities wish him to do so.

This development was reported by the Tel Aviv evening paper "Maariv." Novak was arrested in Vienna a week ago. The General Prosecutor of Frankfurt, West Germany, had offered a reward of 10,000 M. for his capture.

An official of the Austrian Government told the Maariv correspondent that the Austrian authorities would do whatever they could to help Israel in the interrogation of Novak. Although there is no extradition treaty be-

CHICAGO (P-O) — The German Ambassador to the United States — Wilhelm G. Grewe — believes Adolf Eichmann should be tried in Israel and not in Germany, because Germany does not have capital punishment while Israel does.

"The fact that Israel permits the death penalty for certain crimes," said Grewe at a press conference during the week in Chicago, "is ample reason for the Eichmann trial being held there. Generally speaking, I am opposed to capital punishment but in this case it is justified."

THE GERMAN Ambassador said he is satisfied Eichmann will get a fair trial in Israel. He is

tween the two countries, the official said that fact would not hamper the surrender of Novak to Israel, if Israel made the request.

Meanwhile, it became known that Klaus Eichmann, son of the mass-murderer, tried during his stay in Vienna to convince Novak to testify in Eichmann's defense. When Novak was arrested, Klaus left Vienna.

The Maariv correspondent asserts that Klaus has been visiting a number of acquaintances in Austria seeking to persuade them to go to Israel and testify in Eichmann's defense.

sure, he said, that the majority of the German people think likewise.

The postponement of the trial from March 6 to March 15 was the subject of an editorial in the current issue of the London Jewish Chronicle criticizing the Israeli authorities for "ineptitude" and "dilatatory tactics."

"Promptness," asserted the Chronicle editorial, "is an important factor in the administration of justice." It went on to say that the Attorney General had been so pre-occupied with the Lavon affair that postponement of the Eichmann arraignment had been ordered despite the fact that the world press made arrangements for their correspondents to be present on the March 6 date and now must unscramble all their arrangements.

THE PROPOSED law under consideration by the Knesset which would take the appointment of all the judges who will sit in the Eichmann trial out of the hands of Justice Binyamin Halevi, President of the Jerusalem District Court, also drew criticism.

A strong protest was lodged with the Knesset Committee for Legislation, Law and Justice by the Council of the Law Faculty, of the Hebrew University in Jerusalem which charged that the projected law was an insult to the honor of the Israeli judiciary.

Shmuel Tamir, the lawyer who defended Malkiel Greenberg in the Greenberg-Kastner libel case, also attacked the proposed law. He derided the publicized theory that the Government wanted to replace Halevi as the supreme arbiter in the trial because Halevi had expressed opinions on the Eichmann case during a previous court proceeding at which he presided.

IN A TALK before the Junior Chamber of Commerce, here, Tamir said the Government opposed Halevi "not because Dr. Halevi was biased against Eichmann but because the Prime Minister and Minister of Justice Rosen are afraid that the Eichmann trial may bring out a number of things about Eichmann's collaborators who were not Germans alone."

In the meantime, the Ministry of Justice has decided to permit Dr. Robert Servatius, Eichmann's counsel, to interview his client in private, out of the earshot of any third party.

Servatius had protested to Justice Minister Rosen that a guard was always present when he conferred with his client. The Cologne attorney at one point threatened to withdraw as defense attorney unless his demand for a private interview was granted.

U.S. 'Worried' About Israel Reactor; Indifferent to Cairo's

By LILLIAN LEVY

Washington Bureau Chief

WASHINGTON (P-O) — The U.S. State Department is not curious about the Soviet-built atomic reactor in Cairo, the capitol city of the "neutral" United Arab Republic.

The lack of either curiosity or concern contrasts sharply with the Department's official attitude, recently made public, over the atomic plant under construction in Israel with support from Western-allied France.

State Department officials let it be known at the end of last December that they were apprehensive that Israel, a pro-Western country, might be building an installation capable of producing atomic bombs. U. S. concern apparently was dissipated only by the official denial by Israel's U. S. Ambassador Avram Harman that the French-supported reactor in the Negev would be used to make bombs.

When asked why similar official interest was not directed toward the Soviet-built reactor in

the UAR, the State Department said it had no evidence of its existence.

"We have heard the reports about the Russian-built Cairo reactor; but we have no substantiation of it," State Department press officer Francis Tully said on January 26.

That same day a spokesman from the UAR Embassy in Washington admitted the reactor's existence and the support from the USSR. While insisting the reactor is for peaceful use, Mr. Mohamed Nagib, a member of the UAR press office, could give no details as to its size or type.

"The information about (the reactor) is so secret and confidential that I don't believe any of the details are available to any of our Embassy staff here," he said.

On January 27, however, a spokesman from another section of the Department of State said, "Of course, we have known about the Soviet-built UAR reactor. It is registered with the International Atomic Energy Commis-

sion and its construction has been announced."

He could not explain why U.S. curiosity about nuclear plants in the Middle East seems to be limited only to those in Israel, even though the Cairo reactor, like all nuclear reactors, is capable of producing the fissionable material essential for the production of atomic weapons.

Tel Aviv Mayor Asks Law to End Street Begging

TEL AVIV (P-O) — The enactment of a municipal ordinance against street begging was urged this week by Mayor M. Namir of Tel Aviv who told the City Council that city police are now without authority to arrest panhandlers.

Mayor Namir's proposal came in answer to a question by Councilman M. Stern, a Progressive. The Mayor explained there is a State law against vagrancy which has proved ineffectual, he declared, in curbing beggars in Tel Aviv.

Postmaster Gets Letter to God

JERUSALEM (P-O) — A letter addressed to "Almighty God" and including special "regards" to His Angels, was recently delivered to the Postmaster of Nahariya by a baffled postal official who admitted inability to devise a means of delivering the note to its true addressee.

The mystifying missive was penned by a student in Australia who simply designated God's address as Post Office Box 000, Israel. The envelope bore the message "Most Urgent."

The writer asked God to provide the necessary funds so the student could continue his studies. The note wound up with the thoughtful gesture "Regards to You, Oh Almighty God and regards to Your Angels."

Job Agencies Use Codes In Discriminatory Practices

(Editor's Note: This is the third in a series of articles based on a book called "Discrimination—U.S.A." by United States Senator Jacob K. Javits of New York. Published by Harcourt Brace.)

The nation has tried in many ways to overcome racial prejudice and religious bigotry. However, although the fight continues, the blight remains, according to Senator Javits, who added "there may be no one formula which can cure it."

"It is a fact," he wrote, "that our country has fought and generally overcome much of the grave prejudice against Quakers, Catholics, Jews and other religious non-conformists; against Irishmen, Poles, Chinese, Japanese, Greeks, Italians, Levantines, and others of different national origins."

"It is still fighting serious prejudice against Negroes and those of Puerto Rican and Mexican extraction. That fight will go on until all Americans enjoy equally the opportunities and responsibilities of our democracy without regard to race, creed or national origin. This is the assurance of our freedom; that the denial of equality of opportunity will not be accepted as the norm in fact or in law."

What about discrimination today in housing, employment, schools, politics and the exercise of the voting franchise?

Taking a look at the employment situation, Senator Javits wrote "Employment agencies often use such codes as '53's' for Jews, '99's' for Negroes and 'o' and 'SP' meaning that Orientals and Spanish-Americans are not wanted. In some states, employment agencies use such designations as 'not recommended by Redbook' to indicate Negro applicants; 'Can't play the saxophone' for Jewish applicants or numbers 1, 2, 3, and 1-3 to designate white and colored Puerto Rican and Spanish applicants."

"Newspaper advertisements specifying religious requirements have virtually disappeared although they were prevalent before World War II. Many newspapers however still indicate racial discrimination in spite of community pressure against such color labels."

"Jewish organizations are particularly concerned by the exclusion of Jews from executive posts and their segregation in certain departments of large companies. In many instances they see a relationship between this discrimination and social discrimination."

"Insurance companies are serious offenders, a national survey recently indicating that the percentage of Jewish executive employees in the home offices of seven major firms was less than half the number in the sales branch offices. Of those in the home offices, two-thirds were employed as lawyers, doctors, actuaries and accountants and therefore could not be regarded as administrative front office or policy-making employees. The study covered more than 6,000 executives earning more than \$10,000 a year."

"Discrimination against Jews is also found in financial institutions, even where state FEPC laws exist. Several years ago in a city with a large Jewish population, a study was made of 72 banks employing more than 20,000 persons. Among the bank

employees were 300 Jews and most of them were working for banks which were owned by Jews.

"A Jewish vocational group which made 121 contacts with 21 banks over a nine year period, offering highly qualified workers, was able to find jobs for only fourteen, and ten of them were hired by one Jewish-owned bank. Restrictions are even more severe in small communities."

"Many executives in insurance and banking claim that the relatively low salaries necessitated by regulatory laws limiting the budget for administration are not acceptable to Jewish men and women because they can earn more in other fields, and therefore they do not apply for employment."

"The argument may contain some truth but in three insurance companies paying the same low salaries as the others but with a reputation for merit employment, there were 400 Jews among 2,300 employees, a proportion eleven times that of the 23 other companies."

"Another problem arises where there is a tendency toward self-segregation; in such cases Jews and members of other minority groups fail to apply for jobs in industries where discriminatory practices have been removed and continue to concentrate on companies which either are Jewish-owned or do not discriminate. This is economically wasteful and should be overcome by adequate education, publicity and recruitment."

Eichmann Collected Ransom Money Twice for Same Jew

JERUSALEM (P-O) — A civil case against Adolf Eichmann, Nazi mass murderer, seeking to recoup IL 1,501 paid out by a Swiss merchant to help finance the famous "rescue train" of Jews from Hungary to Switzerland during World War II, may never come to trial.

This is so because the Knesset, the Israeli Parliament, has already passed on first reading a bill which would exempt Eichmann from liability in civil actions.

THE BILL also provides that

the court which will conduct the Eichmann criminal trial — beginning March 6 — shall consist of a Supreme Court Justice and two District Court judges named by the President of the District Court where the trial is held.

Under existing law the District Court President is vested with authority to appoint all the judges who would preside at the trial.

A squabble has developed between the government and members of the Israeli judiciary over the projected change in this leg-

AJC Asks Global UN Survey on Anti-Semitism

NEW YORK (P-O) — The United Nations was asked to conduct a world-wide study of anti-Semitism by the American Jewish Committee this week.

The AJC in a report to the United States Mission to the U. N. proposed that the study be used as the basis for action by individual governments against neo-Nazi and anti-Semitic groups.

Drafted to aid the U. N. Subcommittee on the Prevention of Discrimination and Protection of Minorities, the report frames a four-point program.

It proposes (1) That the survey seek out specific information about the nature of each neo-Nazi and anti-Semitic group, its membership, ideology, literature and activities and an assess-

ment of its influence; (2) That the Subcommittee should ascertain to what extent wholesome, outgoing and unprejudiced attitudes essential to the individual's mental health and the well-being of the community, are being fostered by home, school and church; (3) That the survey determine the correlation between anti-Semitic attitudes and hostile attitudes toward other groups; also the correlation between group prejudice and hostile attitudes toward democratic ideas, movements and institutions, including the U. N. itself; (4) That the Subcommittee issue a report on measures and programs currently conducted by governments of the U. N. member states for the purpose of eradicating anti-Semitism.

Word Kosher At Issue In Coast Case

LOS ANGELES (P-O) — The definition of the word "kosher" is at issue in a case pending the Supreme Court of the State of California.

A local poultry dealer cited under the State Kosher Food Law on charges of having supplied non-kosher chicken breasts to the Beverly Hills hotel, has appealed a lower court order setting a trial date for the charges against him.

The chicken breasts were represented as kosher. The defendant contends that the wording of the State Kosher Food Law is so vague as to make an exact interpretation of its meaning virtually impossible.

The trial date was set by a Beverly Hills Municipal Court Justice who cited a 1926 United States Supreme Court ruling as justification for holding the defendant.

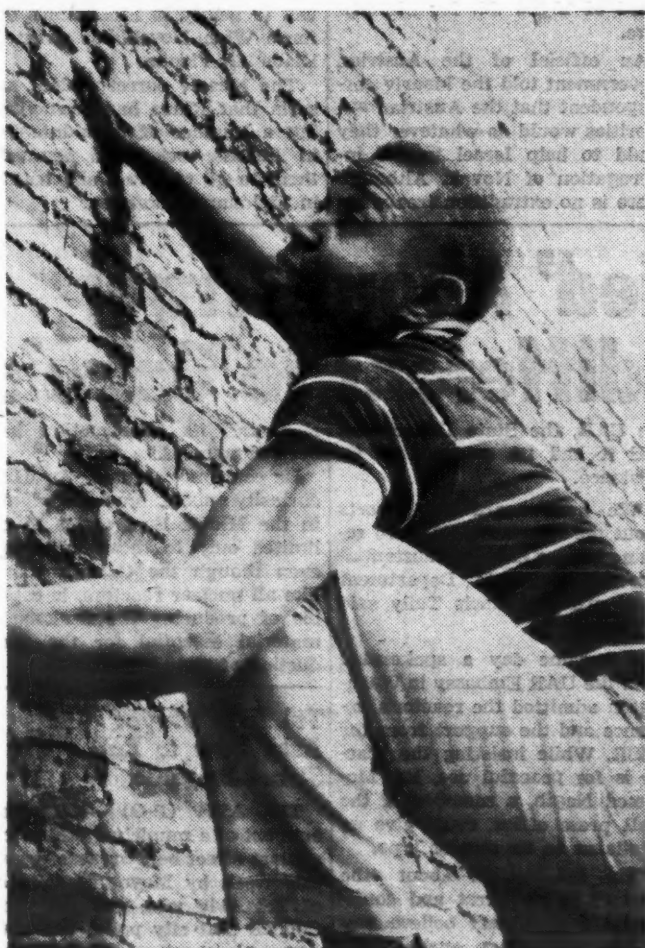
Dad's Last Wish Obeyed by Son

JERUSALEM (P-O) — The Christian son of a Jewish father who lived and died in Jamaica, British West Indies, has fulfilled his father's wish, as set forth in the deceased's last will and testament.

The father always wanted to visit the Jewish homeland. Circumstances prevented his doing so. In his will he expressed the wish that his son — Willis O. Isaacs, Jamaican Minister of Commerce and Industry—would bring to reality the father's unfulfilled dream, even if only by proxy.

So last week, Willis Isaacs arrived at Lydda Airport where he was greeted by the Minister of Commerce and Industry, Pinhas Sapir, and the British Ambassador, Patrick Francis Hancock.

Isaacs said his family has lived in Jamaica for four generations. He will study Israel's economic program while he is here but he does not plan to deliver any talks on economics.



Prisoner Escapes from Jail

Judd Jones, who plays the role of Everett Adams, storm center of play "They Called Him Lincoln," dealing with the race problem in the South, is shown above in the "escape" scene from the jail where he is imprisoned after being charged with criminal assault. The play, by Stuart Hamill, associate editor of The National POST and OPINION, is scheduled for a third presentation at the Cherry Lane Theatre, 38 Commerce St., Manhattan, Monday, Feb. 5 at 8:30 p.m. The play is produced by Augusta Sels who also directed.

isolation. Opponents of the measure argue that it could be used by political elements to influence the outcome of trials of opponents of existing political regimes.

THE PROTESTING judiciary insist as one of their main points of contention that the applicability of the law, if it is passed, should be limited specifically to the Eichmann case.

Government spokesmen have advanced as their reason for backing the measure, the fact that Jerusalem District Court Presiding Justice Benjamin Ha'Levi expressed opinions on the Eichmann case while presiding at the Greenwald-Kastner trial and thus disqualified himself to sit in the Eichmann trial or to have any voice in the selection of the judges who will preside.

The clause of the projected bill which would exempt Eichmann from liability in civil actions was inspired by a fear that the present civil action might be followed by a number of others which would "smother the great historic charge against the Nazi mass murderer."

THE SWISS merchant's civil action however highlights the fact that Eichmann took ransom money for the same Jews twice. The claimant in the suit is Joseph Mandel, 62-year old Zurich glass merchant. He is represented by Samuel Tamir, Israeli attorney. The suit has been filed in the Haifa District Court.

Eichmann was able to pull off his financial double-cross by trading money for lives with Mandel while offering the same "live cargo" for "sale" to Dr. Rudolph Kastner's group in Budapest.

Those bringing the suit do not actually expect to recover any money from Eichmann but to prove that he turned his assets in the money-deal over to the German Government. Once this fact is established, Tamir declared, the way will be open for the claimant to file a damage suit against the West German regime.

NO FURTHER news has been forthcoming on Tamir's declared intention to request the Israeli Courts to re-open the famous Kastner trial and call Eichmann as a witness.

Hassidim Take To Strange Ways Of Army Life

JERUSALEM (P-O) — Army life for young Hassidim in Israel can be as much of a gambol as a grind. It links Talmud with trooping and sharpshooting with side curls.

From parade dress they go to "page-a-day" and from "shtreimel" lids to squads left. But who minds?

FOR THESE young Yeshiva students, who have joined the religious Moshav of Viznitz, are learning to defend their new homes at Ami'oz along the Gaza Strip even while they are learning the deep beauties of the Talmud and the gay melody of Hassidic songs.

The troopers at Ami'oz are the first of their kind. For here the Hassidim from Yeshivah in Jerusalem, B'nai-Brak and Safad operate their own Moshav. They don't go to army camps or army instructors. The army instructors bring the army camps to them.

The ways of the military may be strange to them but they take to the new "milieu" with aplomb.

THE IDEA was started by Rab Moshe Arneiser, son-in-law of the Rabbi of Viznitz, who visualized a colony where the Hassidim could fulfill their military duties while pursuing Hassidic studies and learning the agricultural and industrial techniques



Side-Curl Soldier

This young Hassid learning military techniques at the Moshav of Viznitz in Israel, enjoys the novelty of army life as evidenced by the smile with which he greets his daily military chores.

which would eventually support the colony.

In short, he saw a religious settlement shaped along army lines where the Talmud would be superior to trooping and farming and a factory for cutting diamonds would underwrite the economic durability of the settlement.

So the Hassidim do double-time drills, learn the intricacies of a Mauser Rifle (Model 98), jump their way through parachute chores, rise and shine at 5:20 a.m., fold their blankets military style and don their tefillin to the tune of the bugle.

At the same time, they learn

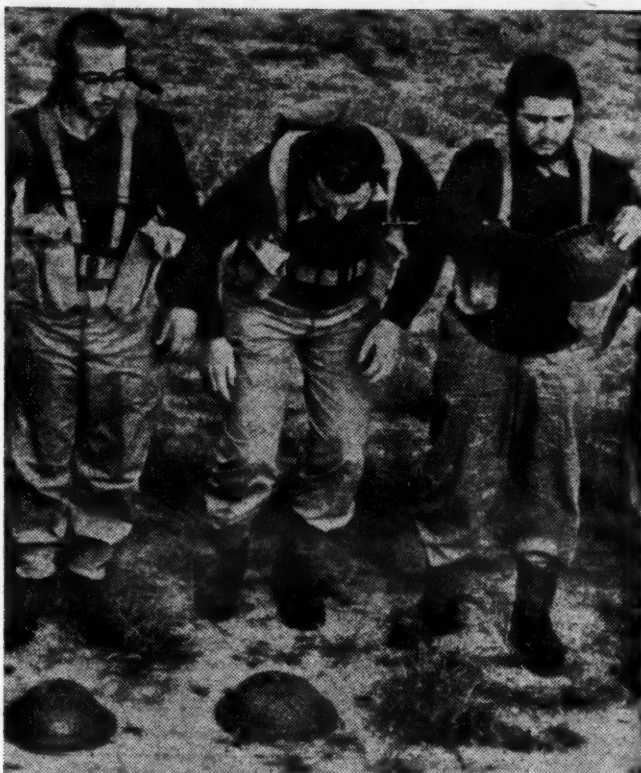
how to grow onions, potatoes and peanuts; how to cut diamonds and how to keep the Torah and mitzvas, and to do Hassidic gavottes.

LAST WEEK, when "liberty" bugled throughout the Moshav, they boarded army trucks, went to the home of the Rabbi of Viznitz, consumed cakes and wine, beamed while the Rabbi kissed his inventive son-in-law on the forehead, listened reverently while he gave them a lesson in Scriptures and then placed hands on each other's shoulders and circles the Rabbi in a jubilant Hassidic dance.

The instructors at the Moshav are picked for their religious propensities—even to the "top sergeants." There isn't a cuss in a carload.

An idea of the nature of the camp may be gained from the "loyalty oath" they take upon entering. Instead of **SWEARING** to "keep loyalty to the State of Israel, to its legislature and authorized authorities" they **DECLARE** to "keep by heart and soul, loyalty to the security of the State."

THEY WIND up the "oath" with the **DECLARATION** that they will devote their powers "to the defense of the homeland and the freedom of Israel **IN THE SPIRIT OF THE TORAH AND THE MESORAH.**"



Hassidim Make Good Troopers

Religious youths in training at Moshav Viznitz don steel helmets and side-arms with the aplomb of veterans while keeping touch with the Torah and the spiritual aspects of a deeply religious life.



NEW PORTFOLIO OF JEWISH ART

Striking colors and designs feature the new portfolio by A. Raymond Katz, American-Jewish artist, whose works have long been hailed as constituting "a one-man renaissance in Jewish religious art." Many Synagogues feature his paintings. The picture shown above is titled "The New Moon, Rosh Chodesh." It reveals the bold imagination and vigorous execution of the artist whose major contribution to Jewish art is to be found in his experimentation, which is increasingly effective and beautiful. His present folio of "Jewish Holidays and Festivals" emphasizes his many gifts—his vast learning, his deep intuition, his mysticism and his dominant and pervasive Jewishness, says Charles Angoff in the introduction. The new folio has been welcomed as "a milestone in the history of Jewish-American culture." The publisher is Crown.

2 Moroccan Jews Swim to Freedom

MARSEILLES, France (P-O) —When the ship on which they had embarked from Morocco for Spain began coming apart in a storm "plank by plank," two Moroccan Jews jumped overboard and started swimming.

Earlier reports indicated the boat crashed into the rocks. P-O, Jan. 20.)

They had a long swim. Battered by waves, wind and torrents of rain they were about to give

up, when a Spanish trawler hove in view and the fishermen heard their cries.

Hauled aboard, exhausted, the wreck survivors had to put up a persuasive argument to the trawlers who wanted to return them to Morocco whence the government's toughening attitude toward the Jews had impelled them to depart.

"Land us in Spain, please," the survivors pleaded. The fishermen argued the issue and finally gave in. At a Spanish port the two Jews found friends from Morocco who helped them get to Marseilles. From here they plan to go to Israel.

They identified themselves to newsmen simply as Shimon H., aged 45 and Raphael E., aged 38.

The boat on which they sailed from Morocco, was the Pisces of Honduranian registry. A violent storm virtually blew the ship apart. The two survivors said some 40 Jewish immigrants perished in the disaster.

Headstanding Sabra Home

HAIFA (P-O) — A Sabra has come home to Israel upside down.

He is Yihag Daoud who spent more time on his head than on his feet during the trans-ocean crossing to Israel from the U.S. aboard the liner S.S. Israel.

DAUD, A practicing yogi, claims the world's seagoing headstanding record. Every day on the ship he spent a lengthy period standing on his head, while many other seasick passengers spent the time flat on their backs.

Just to show reporters how it's done, Yogi Daoud stood on his head for 80 minutes when the ship docked.

BORN IN Jerusalem, scion of a family of "kabbalists," he qualified as a lawyer and left in 1946 to travel through 20 countries.

Dressed in a flaming orange robe and matching turban with strings of beads under his voluminous beard, the slim yogi presented a striking picture as he returned home. He has an eight-year-old daughter, Toba, whom he describes as a "second reincarnation yogi."

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Jewish Calendar

5721—1961

Tu B'Shevat Wed., Feb. 1
Purim Thurs., Mar. 2
Passover—1st Day Sat., Apr. 1
Lag B'Amer Thurs., May 4
Shavuot—1st Day Sun., May 11

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Rosh Hashonah
Mon.-Tues., Sept. 11, 12

Fighting Hate With Hate Adds Nazi Attempt to Smear Jewish Martyr Faces Test in Court

BOSTON (P-O) — Bigots are given increased stature by well-meaning, good-intentioned mobs that fight hate with more hate and violence, according to Robert Segal in an article in the Jewish Times dealing with the recent attempt by George Lincoln Rockwell, American Nazi, to picket the moving picture "Exodus" at the Saxon Theatre here.

BOTH SEGAL and Steve Esrat, also a Jewish Times writer, join in urging the public to follow a "rational" rather than an "emotional" pattern in dealing with incidents such as that involving Rockwell and his swastika-wearing "storm troopers" who were manhandled by a Boston mob in the picketing attempt.

The policy of simply quarantining the bigots, proposed by the responsible leaders of the Boston Jewish community, was largely disregarded by crowds whose membership was overwhelmingly non-Jewish. Mobs apparently reason that it's easier to fight hate with hate.

SEGAL DECLARES that those who fight opinions with clubs and stones are not serving themselves but simply boosting the stock of their foe — Rockwell.

"In Boston," writes Segal, "Rockwell had a close brush with death. Recognized two seconds earlier, rescued by police three seconds later, he may well have been torn to shreds, the frenzy of his opponents was so great. Rockwell was frightened and he admitted he was frightened."

"BUT BENEATH his fear was a perverse sense of triumph. He took on new stature with his followers. The day before he came to Boston he was a minor leaguer among bigots. The day he asked police for protective custody and departed Boston, he had moved on to the majors."

"What is written here will be regarded with contempt by many who know deep in their souls

that this is correct but still cannot shake themselves free of the passion of the moment. They have decided not to listen to the organized Jewish community and the Mayor of Boston, appealing to them to help quarantine Rockwell. Instead, they have chosen a quick victory which in the end may well prove a long-time defeat."

"MEANWHILE, Rockwell has shaped a new formula for advancing his nasty work; prove to the country that when you claim to go crusading against Communism (even though you are actually out to destroy Jews) you yourself are denied your freedoms. Then move on to a bigger take of the hate money and a bigger gang of ruffians, obliging press and television to give you ample coverage because you are notoriously news worthy."

Esrat writes that the policy of quarantine, proposed by the Bos-

ton Jewish community, "aims at the weakest point in a bigot's campaign — his pride." By denying him any form of publicity, Esrat asserts, you give him no chance to grow or to gain notoriety among the lunatic fringe and you hurt his inflated ego by cutting him down to size.

ESRAT writes: "Boston City Councilor Peter Hines raised a point — also brought up by the Jewish Community Council — when he demanded an investigation into why Rockwell was allowed to appear and why he was not immediately arrested on a charge of incitement to riot."

Esrat asks why the Boston police, knowing that the swastika-wearing Rockwell would have created a disturbance, did not contact him at his home in Washington and tell him that the moment he appeared on a Boston street wearing the swastika arm band he would be placed under arrest.

PARIS (P-O) — A German attempt to smear the character of Herszl Greenspan, the first Jewish resistance fighter, who shot and killed the Nazi diplomat Ernst von Rath in Paris on Nov. 7, 1938, is shortly to be blasted in the French Courts.

GREENSPAN'S parents, now living at Kiryat Amiel, Haifa have briefed a Parisian lawyer, Maitre Isidore Franckel, to start libel proceedings against the German Journalist Baron Michael Soltikow, according to Maurice Carr, writing in the Jerusalem Post.

Soltikow has devoted his post-war energies to besmirching Greenspan by trying to prove that the latter did not kill von Rath as a protest against Nazi persecution of the Jews but because Greenspan and von Rath had a homosexual relationship.

PAPERS IN different parts of the globe have taken up the Soltikow story and a French-

Jewish publication, "L'Arche," monthly organ of the Fonds Social Juif Unifié, published an article claiming "confirmation" of the Baron's story.

Greenspan's assassination of von Rath served the Nazis as a pretext for pogroms and the burning of synagogues throughout Germany.

FRANCKEL is reportedly in possession of irrefutable evidence that Soltikow's "smear" attempt is a wholesale fabrication.

Franckel's researches have established that Greenspan came as a refugee to Paris after being expelled from Germany and became the first Jew to take up arms against the Nazis. He bought a pistol, walked into the German Embassy here and asked to see the Ambassador.

THE LATTER was not in at the time but von Rath, First Secretary of the Embassy, entered, and Greenspan was referred to him. Von Rath, according to Franckel, asked Greenspan into his office. Greenspan riddled him with bullets which had originally been intended for Hitler's Ambassador.

The German authorities have issued a document certifying that Greenspan, who had served time in a French prison for the murder, died on April 7, 1945.

"THE NAZIS," said Franckel, "are now trying to murder the reputation of Greenspan, who was the first Jewish Resistance fighter."

Franckel is giving his services in the libel suit without charge.

Nasser OK's Liz Taylor Films to Cozy Up to Skouras

By MARGO H. WOLFF

NEW YORK (P-O) — Holy War or no Holy War, business is business for Gamal Abdel Nasser, president of the UAR, and he is not going to let a little boycott of Israel stand in the way of rescuing Egypt's greatest archeological treasures from the floods that will pile up behind the Aswan Dam.

Nasser has informed Spyros Skouras, who is Number One fund-raiser of the United States National Committee for the Preservation of Nubian Monuments in Egypt, that the UAR will exempt Elizabeth Taylor and the motion picture "Cleopatra," in which she is starring, from all

"anti-Israel" restrictions in Arab lands.

Miss Taylor, who became a Jewess shortly before her marriage to singer Eddie Fisher, was put on the Arab blacklist at the time of her conversion and Nasser decreed that none of her pictures could be shown subsequently in Arab countries.

THE ARAB dictator's change of heart is dictated by the fact that Spyros Skouras is head of Twentieth-Century Fox which is producing the movie "Cleopatra."

In his eager scramble to please Skouras, Nasser is turning a blind eye to the fact that Miss Taylor has frequently donated large sums to Israel and recently

gave more than \$100,000 to the Jewish State in memory of her late husband, Mike Todd.

Dr. I. O. Brew of Harvard University, is the chairman of the United States National Committee for the Preservation of Nubian Monuments in Egypt whose immediate objective is the rescue of ancient Egyptian temples threatened by the erection of the Soviet-sponsored Aswan Dam.

SKOURAS has played a pre-eminent part in raising funds in the U. S. for this mission, which will cost in the neighborhood of \$75,000,000 according to present estimates. The U. S. Government has already pledged \$25,000,000.

The project will be carried out under the sponsorship of the United Nations Educational, Scientific and Cultural Organization. Twentieth-Century Fox will film the undertaking and distribute the film throughout the world as a documentary.

The ancient Egyptian temples will be rescued from the oncoming flood waters by hydraulic jacks which will raise them to safe ground above the high water mark due to follow shortly on the completion of the Aswan Dam.

Newman Tabu

HOLLYWOOD (P-O) — Ari Ben Canaan of "Exodus" was never popular in Arab lands. Now it's official. Word received here reports that Paul Newman, the actor who portrays the Jewish hero in the film "Exodus," has been placed on the central blacklist of Arab countries. A Damascus, United Arab Republic, release placed all films in which Newman appears on ban because of "the actor's material support of Zionism and Israel." He was also notified that he would be denied entry to any Arab land.

Purchase of Non-Jewish Corpses Abroad Urged in Dissection Row

JERUSALEM (P-O) — In their attempt to reconcile the observance of Torah and the needs of modern medicine, religious elements in Israel have proposed the purchase of non-Jewish dead bodies abroad for use by surgeons in post-mortem dissections.

THE PROPOSAL climaxes a series of protests against allegedly "scalpel happy doctors" in Israel who are accused of dissecting Jewish corpses without good reason, frequently in callous disregard of the wishes of the family of the deceased.

The climax was capped, according to spokesmen for a group of leading Rabbis, when the body of the brother of Chief Rabbi I. Nissim of Israel was subjected to a post-mortem.

A STRIKE BY burial associations looms as a result of the furor which has boiled up over the mounting controversy between the opposing Rabbis and the Hadassah Medical Organization which champions the post-mortem dissections.

The burial societies have threatened that unless the hospitals stop the post-mortems, they will declare a moratorium on burials and refuse to inter the

bodies of patients who die in hospitals.

ACCORDING to a report in "Yedioth Achronoth" the Chief Rabbinate plan the summoning of a national conference of Chevroth Kadisha (burial societies) to set up ways and means of making this threat effective.

At a meeting between members of the Hadassah Medical Organization and representatives of the Orthodox Council and the Rabbinate Council of Jerusalem, a compromise was reached under the terms of which the HMO spokesmen promised—as far as possible—to prevent post-mortems being carried out against the wishes of the family of the deceased.

THE RABBIS emphasized the fact that bodies could be purchased abroad to take the place of deceased Israelites on the dissecting tables.

Physicians of the Hadassah Medical Organization explained that the relationship of Rabbi Nissim's brother to the Chief Rabbi was not known at the time the post-mortem was performed on his body. The doctors added that the post-mortem revealed the cause of a paralysis of the mouth that had puzzled

doctors for 15 years.

THE RABBIS asserted that the only condition under which they would consent to a dissection would be where such an operation might save the life of another patient.

The Hadassah physicians said that the post-mortems are a check after death on the treatment given the patient by the physician. The objective, the physicians added, is to prevent the recurrence of mistakes.

IN ATTENDANCE at the conference were the following representatives of Hadassah: Dr. I. Karpas, HMO vice-director general; Prof. M. Rachmilevitz, dean of the medical faculty; Prof. Halperin and Dr. I. E. Nebenzal. The Rabbis were represented by Mr. I. Weingarten, chairman of the Orthodox Council; Rabbi J. Katzenboogen, vice-chairman and Rabbi A. Adler, I. Ariel and A. D. Hosenthal.

The Rabbis' proposal of a new "shabbosgoy" technique whereby non-Jewish bodies would be purchased abroad for dissecting purposes, was taken under consideration by the Hadassah Medical Organization. Another meeting of the two groups is scheduled for next week.

Bar Jailed Arab Newsman's Conversion to Jewish Faith

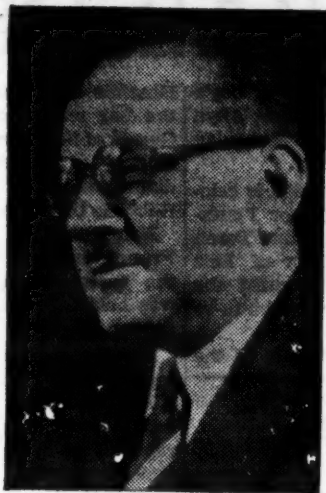
JERUSALEM (P-O) — An Egyptian newspaperman in jail in Israel has been refused conversion to Judaism by the prison authorities.

ACHMED ALI OSMAN complained before the Jerusalem High Court for Justice about the refusal of the prison officials to handle his application to convert. At his request Chief Justice Ch. Cohen instructed the prison governor to explain why the prisoner's request to convert from the Moslem faith had not been transmitted to the proper authorities. In his appeal to the court, Os-

man said he notified the prison governor three months ago of his wish to convert. The prisoner did not explain his reasons for the surprising move.

OSMAN IS now serving a six year sentence for his part in the breakout at the Shata Prison where he was detained as an illegal entrant into the country. It was charged that Osman's entry into Israel had been motivated by purposes inimical to the security of the state.

The prison governor has been given 20 days in which to respond to the court's order.



YAACOV TSUR

Chairman of Board of Directors of Keren Kayemeth L'Israel
and Former Israel Ambassador to France,

GUEST SPEAKER at

NATIONAL JNF ASSEMBLY

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Jewish National Fund Councils, Committees, Keymen, Jewish Community Organizations, Fraternal Orders, Folk Organizations, Societies, Landsmanshaften—all are requested to send delegates.

Rules Governing the Election of Delegates:

- 1.—Every JNF Council or Committee shall be represented by: a) the Chairman who shall be a duly accredited delegate; AND b) three (3) delegates; AND c) one additional delegate for EVERY 5000 members of the Jewish community.
- 2.—In selecting delegates every effort should be made to include representatives of the several local Zionist organizations, and of all other local Jewish organizations whose cooperation is desired.
- 3.—In Communities having no JNF Council or Committee the Presidents of the local Zionist groups, Synagogues and Fraternal Orders or other organizations shall be duly accredited delegates.
- 4.—National Jewish Organizations shall be entitled to five (5) delegates.
The President or Secretary is requested to certify the selection of the delegates, setting forth their names and addresses. Upon receipt of such certification, Credentials and all necessary information will be promptly mailed to the delegates.

JNF's Sixtieth Anniversary

Throughout the Jewish world the sixtieth anniversary of the Jewish National Fund is now being observed. The time has now come for all of us who, through the years, have been committed to the great historic enterprise of returning the land without a people to the people without a land, to dispassionately review the achievements of the past and to fearlessly face the problems of the future. As we envisage the future, there is one great challenge that confronts us. This we dare not sidestep, if the Jewish Homeland is to meet its historic destiny of affording a home for the Jewish homeless.

It is the challenge of the wastelands.

Today only twenty per cent of Israel's lands are under cultivation, the vast remainder is waste and desert. It can and must be turned into rolling fields, flourishing agricultural settlements and fruitful stretches of habitable land.

This is the historic task devolving upon the Jewish National Fund in the next four decades before it reaches the centenary of its founding.

So crucial is this task and so singularly equipped is the Jewish National Fund to cope with it, that the Knesseth, in a special Law setting up a Land Authority, has accorded the Keren Kayemeth L'Israel the exclusive rights to soil reclamation, soil improvement and afforestation on the whole territory of the State of Israel. This is the greatest tribute the State of Israel could pay the Jewish National Fund.

The National Assembly of the Jewish National Fund, to be held in Washington, will give American Jewry's reply to the enhanced status and increased responsibility with which the JNF has been endowed by the Government and People of Israel. It will be a historic assemblage of American leaders who, through word and deed, will share in the vision and accomplishments of the Keren Kayemeth L'Israel in the crucial period that lies ahead.

Adding significance to the Assembly will be the presence of active participation of our honored guest, Yaacov Tsur. In his own name and in his capacity as one of the leading authorities of the new Keren Kayemeth L'Israel administration, he will bring a special and vital message to American Jewry on the importance of the new Israel Land Authority and its far-reaching consequences. Joining him will be Avraham Harman, beloved and gifted Ambassador of Israel to the United States.

In the center of practical discussion in Washington will be the greatest project ever undertaken in JNF history—The Freedom Forest with its two million trees divided into fifty-one forests, each bearing the name of a State in the Union and the District of Columbia. Planted on the site of ancient Bethar, where nearly two thousand years ago Bar Kochba and his soldiers fought their heroic battle against the mighty legions of Rome, Freedom Forest will stand as a living, growing tribute to the friendship of the two freedom-loving nations—the United States of America and the State of Israel.

Fifty Governors of fifty states in the Union have been invited to serve on the Committee of Governors of Freedom Forest; all fifty Governors of the fifty States of the Union have accepted the invitation. Most, if not all, of them are expected to be at the National Assembly of the Jewish National Fund.

Sixty years ago a glorious standard was unfurled under which we were called upon to march to our goal, which was the rehabilitation and the repossession of our ancient Homeland. We have come a long way, but the last milestone is yet to be passed. Now the word goes out; Come to Washington and join the JNF host on this festive occasion in the great and thrilling effort to carry forward the historic task, which, begun three score years ago, is still the best hope of all friends and lovers of Zion!

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Albert Schiff
President, Jewish National Fund of America

Judge Selig Schwartz
Chairman, National Assembly Committee

Passover Matzoh Shortage Looms in Promised Land

TEL AVIV (P-O)—The Promised Land may have to do without the traditional matzohs that commemorate the departure of the Israelites from Egypt on their trek to the Promised Land.

Matzoh manufacturers made

this gloomy prediction as they disclosed that they don't have enough money on hand to buy flour under the treasury's new "pay as you bake" policy.

Unless the Government provides the necessary funds immediately and the Rabbinate lifts its ban against around-the-clock baking (presently prohibited because of supervision problems) the manufacturers declared, they will have neither the money nor sufficient time to bake matzohs for Passover, now only nine weeks away.

The bakers told a press conference at Beit Sokolow this week that they need about IL 1.3m. to buy some 6,000 tons of flour.

Israel Dannenberg, owner of the largest matzoh producing plant in the country, pointed out that the Food Division of the Minister of Commerce and Industry had agreed last week to put up half of the required credits. However, he added, the manufacturers cannot raise the remaining IL 650,000.

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13-Year Old Pretender to Hassidic Crown Has 9-Year Old Bride-to-be

TEL AVIV (P-O) — A 13-year-old Pretender to the Hassidic Crown as Master Teacher and Rabbi of the Hassidic Court of Belz has a nine-year-old girl already designated as his bride-to-be.

The 13-year-old Berele received a rousing welcome to man's estate when his bar mitzva was celebrated here on Wednesday, notwithstanding the traditional

custom of celebrating a boy's 13th birthday with his first Aliya to the Torah on the Saturday following the birthday.

Sometimes the occasion is celebrated on the Monday or Thursday following, when the Torah is read. The Hassidim of Belz nevertheless commemorated the bar mitzva of their Rebbe-to-be on Wednesday.

Thousands of adherents of the

Hassidic Court of Belz attended the bar mitzva ceremonies. Guests of honor included the "Admorim" of Klausenberg and Sadigore and the Tel Aviv Chief Rabbi I. Unterman.

Belz Hassidim from Belgium, France and the U. S. flew in for the ceremony. The bar mitzva was held following the afternoon prayer.

Berele's mother, who filed a legal suit against the Belz Hassidim, charging that they had held her son against her will, is reported to have reached an agreement with the group thus removing the last obstacle in Berele's path as the heir of the late Master Teacher and Rabbi of the Belz Hassidim who was his great-uncle.

The bride-to-be is the nine-year-old daughter of the Rebbe of Klausenberg who recently arrived with a host of Hassidim from the United States to settle in Israel.

service.

Tatum, 38, an American, spent two terms in prison when he evaded the draft in World War II and the Korean War. He now makes his home in England.

Head of Anti-War League Seeks Arab-Israel Peace

JERUSALEM (P-O)—Arlo Tatum, head of the War-Resistors International, who is now in Israel, plans to go to the Arab countries soon to press his mission for an Arab-Israel peace, according to an article in the Jerusalem Post.

"Israel," said Tatum, "isn't the kind of country or the Jews the type of people to remain permanently at war with their neighbors. The solution lies in the refugee problem which, if solved,

would bring public pressure to bear on the Arabs to effect a reconciliation."

The War-Resistors International has 34 branches in 25 countries with a membership of 200,000, according to the Post. The Israel branch has 150 members. The headquarters of the organization is at Enfield, England, the home of the Enfield rifle. The organization's symbol is a broken rifle.

While in Israel, Tatum plans a conference with the Israeli Defense Ministry to discuss ways of alternative service for conscientious objectors to military

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A favorite subject for jokes and cartoons is Con Edison tearing up the streets. We wanted to know if these amusing "digs" (no pun intended) about so much street digging really represented public opinion.

So as part of one of our regular surveys of public attitudes run by an independent research group* we included the subject of street digging.

James Daly was one of hundreds of New Yorkers, in all walks of life, who were interviewed to see if they thought Con Edison dug up the streets more than necessary.

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*1960 survey by Opinion Research Corp., Princeton, N. J.

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Orthodox Fight Due Over Aid to Parochial Schools

By NORMAN GOLDBERG

The smoldering controversy over state aid to education threatens to split the U. S. Jewish community into two opposing camps.

WITH THE announcement from Albany, some weeks ago, that the Governor intended to ask the N. Y. state legislature to support his proposal for state aid to schools with religious affiliations, as well as those without, there has come a storm of protest from a majority of the Jewish leaders and organizations.

The first such reaction came from the New York City Committee of Jewish Affairs. The committee, which is a member of the National Community Relations Advisory Council, voted to oppose the governor's proposal. The vote was not unanimous.

DECIDING TO abstain from the vote was the Union of Orthodox Jewish Congregations. A spokesman for the UOJC said, "we want more time to gather in more facts before we make a decision." The UOJC, has still not made their position clear. It is known however, that among the leadership of the UOJC, there is an element that has long supported the concept of state aid to education.

The first of several meetings planned for this week to support the governor's proposal will take place at the Jacob Joseph School in Manhattan. The meeting will bring together many of the leading directors of yeshivas from around the city. Rabbi Benjamin Koenigsberg, will lead the discussion on the ways and means of lending their support to this bill. Rabbi Koenigsberg, also said that he is inviting Professor William W. Brickman, to the meeting.

Professor Brickman, has long been an advocate of state and federal aid to education. In a speech before the 62nd anniversary convention of UOJC in Atlantic City recently, he said, "American Jews should drop a dogmatic and inflexible policy of opposition to all forms of public aid to religious education."

THE UOJC is not the only organization without some undercurrent of indecision.

The New York Board of Rabbis unalterably opposed to any kind of state aid to religious institutions, came under attack by one of their executive board members who expressed dissatisfaction with the board's decision to denounce the bill publicly before more voices were heard on the subject. The objector is Rabbi Shalom B. Kowalsky. Rabbi Kowalsky felt that although there might be some danger in church-state relationships if public monies were to be directly sent to the schools, he sees no possible danger if the funds were distributed through an independent agency, such as the Jewish Education Committee of New York.

On the other side of the fence, Leo Pfeffer, of the American Jewish Congress, said that his organization and the Civil Liberties Union, were prepared to go to court when and if the bill is passed.

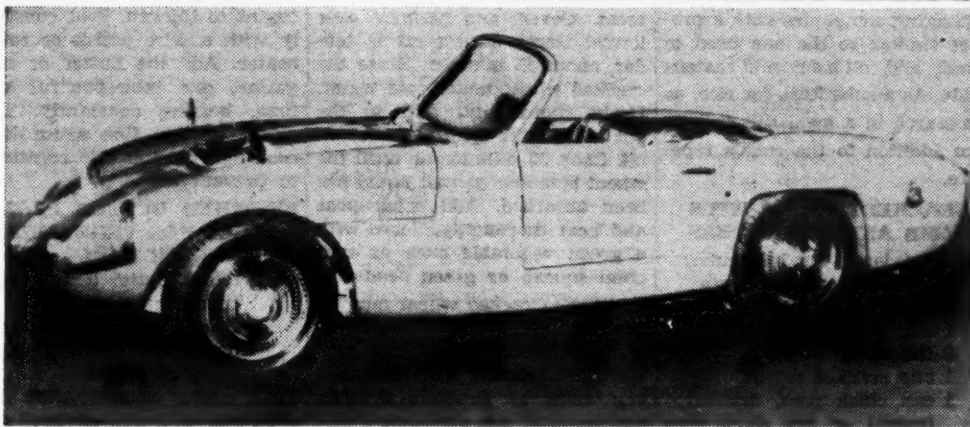
The Intermountain Jewish News, of Denver, reported that Rabbi Samuel Adelman, of that city, was up in arms over this element in our society who is neutral.

"The American public schools,"

he said, "disregard the religious foundations upon which this nation is built and try to achieve a kind of neutralism or indifference to religion... that neutralism aids and abets irreligion, if not anti-religion." He added that the child may get "the erroneous impression that there can be a segment of his life from which

God is separated, namely school."

IN THE shadows of Governor Rockefeller's proposals on education to the State Assembly in the next few days, lurks a recent decision by the Supreme Court of Vermont, which in a unanimous verdict held unconstitutional a state statute providing for tuition payments for students of denominational schools



SLEEK SABRA SPORTS CAR

The Sabra, the first sports car made in Israel, will be delivered shortly to buyers in the Baltimore-Washington area by Rolling Motors, Inc. Featuring an all re-enforced fiberglass body, the unique styling of the Sabra Sports Car is designed to appeal to sports car fans everywhere. The car will be available in the New York area in late February.

Israeli-made Car Proves Great Draw In Raffles by Fund-Raising Group

NEW YORK (P-O) — The first Israeli-made car has proven to be a boon to Jewish groups as a fund-raising medium. One such group raised \$7,000 in a month.

The car — a Sabra station wagon — was only introduced on the East Coast in late November. It was raffled off by the Yorkville Zionist District No. 6.

Jacob M. Goldenkoff, president of District No. 6, told S. Glaser, manager of Sabra Motors of America, Inc., 1836 Broadway, "The raffle created a great deal of enthusiasm among our members. We thus helped the economy of Israel, replenished our treasury and made the recipient of the car very happy."

The Israeli manufacturers have given to their car the name "Sabra" after the native desert cactus. The name signifies "tough outside, soft inside," the name used also for the Israeli-born child. The Sabra car however, Israelis point out, is tough inside as well as outside. It has a tubular steel chassis and a corrosion-resistant fiberglass body which imparts strength but reduces the overall weight.

The car will go 43 miles on a

gallon of gas. The retail price is around \$1,900, depending on accessories and point of purchase.

The engine is a 4-cylinder popular European-make with parts which can be replaced at many points throughout the United States.

Sabra expects to introduce its sleek sports car in late February and a sedan later in the year.

East Coast distributors beside the agency at 1836 Broadway are: Hall Oldsmobile, 1900 Coney Island Avenue, Brooklyn and Strans Foreign Cars, 1474 Jerome Avenue, Bronx.

Bill Eisenberg, Sabra sales manager, said he is seeking dealers and sub-distributors for franchises in the metropolitan New York area, throughout New England and the mid-Atlantic states.

In addition to the Sabra station wagon, the company introduced a panel truck and pick-up truck at a New York showing in November.

Organizations interested in following the lead of Yorkville Zionist District No. 6 and using Sabra in a raffle, should circle

British Rabbis Shy Away From Poll on Mixed Dances

LONDON (P-O)—British rabbis veered away from discussing the controversial issue of mixed dancing when they were queried in a poll conducted by the London Jewish Chronicle.

Since the question has reached some pre-eminence in present day Jewry in London, the Chronicle sought the opinions of a number of leading rabbis of the Orthodox United Synagogue.

Said Rabbi M. Hool of the

Kingsbury Synagogue, "I am certainly very sorry that an issue has been made of this matter."

His regrets were shared by a number of his colleagues.

"Concentration on this issue," said Rabbi L. H. Hardman of Hendon, "degrades Orthodoxy. We are trying to build up a healthy approach to the important values of Judaism and this issue is doing harm to Orthodoxy by having people believe it consists of nothing but mixed dancing bans."

Rabbi C. I. Shine of the Central Synagogue said, "The people making a fuss over this are doing a disservice to Anglo-Jewry."

Dayan M. Lew of Hempstead Garden and Dayan M. Steinberg of Brixton said they were unable to comment on the issue.

A few strong opinions were voiced however. Said Rabbi S. Schonfeld of the Union of Orthodox Hebrew Congregations: "We could never condone mixed dances—or anything else that is against the (Halachic) law, and we would never allow mixed dances in our Synagogue hall."

Of two Federation Rabbis interviewed, one was non-committal. This was Rabbi H. Rashbass of Clapton who said that "Orthodox rabbis do not express their opinions on such issues."

A few of those questioned in the poll raised the point of whether it would be advisable to permit mixed dancing in Synagogue halls in order to prevent Jewish youth from possibly going to other places of recreation where mixed dancing was permitted.

Editor Bars Beth Din Trial On Grounds of Press Freedom

LONDON (P-O)—The Jewish Chronicle refused to accept an invitation for a Din Torah (Jewish Halachic Court) before the London Beth Din on the grounds that such a proceeding would constitute an infringement of the freedom of the press.

The court action was proposed by a group of two rabbis and two Dayanim (Beth Din Judges) as a result of an article published in the Chronicle reporting a meeting in Leeds addressed by the four men.

They claimed the report was defamatory in that it imputed to them "dirty-mindedness" and "mental unbalance."

In a letter to the Chronicle editor, which the newspaper pub-

lished, the quartet asserted "We have never objected and do not object to fair and honest criticism and even to stringent criticism, which is also fair and honest. Your leading article however goes far beyond this and is grossly and maliciously defamatory to us, particularly in its references to 'emotional stability' and 'mental hygiene'."

The quartet demanded not only a retraction and an apology but also insisted that the paper pay them monetary "damages" and proposed that the case be tried by the London Beth Din.

In reply, the editor wrote: "I cannot submit to the jurisdiction of the tribunal to which you have referred your complaint for adjudication. There is a fundamental principle involved. It would be an encroachment on the freedom of the Press were The Jewish Chronicle constrained to justify its views and accept judgement upon them by the London Beth Din. Once established, such a precedent could be extended with the ultimate effect that the policy of the newspaper would be under the supervision and indeed control of a particular institution of the community which it serves."

The Chronicle editor subsequently appeared before the Beth Din, as a courtesy to the Chief Rabbi and his Court. The editor explained that he could not submit to the jurisdiction of the court and gave his reasons, based on the principle of press freedom.

Appointments . . .

Auren A. Kahn has been named administrative assistant for the National Foundation for Jewish Culture. Mr. Kahn had served for 14 years in the program of the American Jewish Joint Distribution Committee in Paris as assistant director and later as director. He has spent his entire professional career in the field of Jewish communal service.

Dr. Jacob Milgrom, rabbi of Temple Beth-El, Richmond, Va., has been appointed assistant professor of Biblical theology and literature at the Graduate School of Religion of Virginia Union University. Dr. Milgrom is the first rabbi to be appointed to the permanent faculty of a Christian divinity school to teach the subject of Biblical theology.

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WHAT FOODS THESE MORSELS BE

MID-EASTERN RECIPES FOR MENUS ON APPROACHING PURIM

By SARAH LIEBER

February may be the windiest, most blustery month of the year but at least it offers us longer days and the promise of spring to come. There are patriotic holidays to celebrate. And Purim is less than a month away with preparations to be made for entertaining. So, short month though it be, February has plenty to keep the housewife busy. Below are recipes with some new twists or new ideas altogether. You may find them interesting enough to preview for later festive use.



Sarah

For years I have noticed many near-and mid-eastern recipes called for "bourgoul, or bulgar, or cracked wheat." I find that importing companies stock it, also there are some American packaging companies with a product similar to the one used in Israel and other mid-eastern lands. As a substitute for rice, as the starch in a meal this is very nice addition to the cook's repertoire.

CRACKED WHEAT WITH LAMB AND CHICK PEAS

1½ lbs. lamb, cut into cubes
salt and pepper to taste
1 tbsp. fat or oil
1 cup chopper onions
3 tbsps. fat or oil
1 cup cracked wheat
1 can chick peas, drained (nahit) or dry chick peas

soaked overnight, boiled and drained

Brown the lamb on all sides using the fat or oil. Add onions and cook until onions are lightly browned. Add water to cover the meat. Cover, and simmer over lowest flame until meat is tender, about 45 minutes. Rinse the cracked wheat under cold water. Drain thoroughly. Add to the pot along with additional fat or oil. Cook 20 minutes or until the wheat is tender and all liquid has been absorbed. Add chick peas and heat thoroughly. Serve with a green vegetable such as zucchini squash or green beans.

NOTE: Cracked wheat may be prepared as you would kasha for a side dish with any meal.

At this season such delicious vegetables as Brussels Sprouts and Broccoli are economical and delicious. A little imagination and proper cooking will make them favorites of even the hard to please male members of the family. A minimum of water, quick cooking, and not too much cooking are the secret. Never reheat. If necessary, serve with a hot sauce to make the vegetable palatable.

MUSTARD HOLLANDAIS SAUCE FOR VEGETABLES

2 egg yolks
1½ tps. dry mustard
1 tbsps. lemon juice
¼ tsp. salt
pinch cayenne pepper

2 tbsps. heavy cream
¾ cup butter or margarine
Combine the first six ingredients in the top of a double boiler and cook very slowly over hot, not boiling water, until the mixture begins to thicken. Beat constantly with a wire whisk or rotary beater. Add the butter or margarine, one tablespoonful at a time, beating constantly. The secret of this fine sauce is to cook slowly, and stir constantly, to prevent curdling.

BROWNED BUTTER PEANUT SAUCE FOR VEGETABLES OR FISH

3 tbsps. butter or margarine (parve may be used)
2 tbsps. chopped roasted peanuts
pinch of pepper

Place butter or margarine in a saucepan with the chopped peanuts. Cook over medium heat until both butter and peanuts are golden brown. Add pepper and salt as desired. Pour over cooked vegetable or fish.

VINAUGRETTE SAUCE

2 tbsps. salad oil
1½ tps. chopped green pepper
1½ tps. capers
1½ tps. chopped parsley
¼ tsp. minced onion
¼ tsp. salt
pepper
1 tbsps. vinegar

Combine all ingredients except vinegar and let stand at least one hour. Beat in vinegar and pour over cooked vegetable. Good with cold or hot vegetable.

QUICK AND EASY CAKE

¾ cup butter or margarine, melted
¾ cup sugar
1 cup plus 2 tbsps. cake flour
1½ tsp. baking powder
½ tsp. salt (cut to ¼ tsp. if salt butter is used)
1 egg plus enough milk to make ¾ cupful
½ tsp. vanilla

Melt the butter or margarine in a round 8 inch layer pan. Stir in the sugar with a fork until well-blended. Sift all dry ingredients together and place on top of butter-sugar mixture. Beat

the egg with the milk and vanilla and pour on top of flour mixture. Stir with fork until all the flour disappears. Add desired topping. Bake 30 minutes at 350 degrees. Serve hot or cold.

TOPPINGS:

¾ cup chopped nuts
or
¾ cup sugar plus 1 tsp. cinnamon
or
¾ cup (½ pkg.) semi-sweet chocolate morsels
or
¾ cup toasted coconut
Bake without topping and frost as desired or spread with jelly or jam before serving.

APPLE CRUMB CAKE

¾ cup butter or margarine
2 cups cookie or cake crumbs
¼ tsp. ground cloves
2 tbsps. sugar
2 to 3 tbsps. cookie crumbs
4 cups sweetened applesauce, fresh or canned
½ tbl. nutmeg
1 tsp. grated lemon rind

Combine first 4 ingredients and set aside. Grease an 8 inch square pan and sprinkle the bottom and sides with remaining 2 to 3 tbsps. crumbs. Mix applesauce with nutmeg and lemon rind. Fill pan with alternating layers of applesauce and crumb mixture, starting and ending with crumbs. Chill overnight in refrigerator. Cut into squares for serving. If desired, each square may be topped with whipped cream or whipped parve topping. Serves 6 to 8.

A WORD TO THE WIVES

Time to bring in a few branches of forsythia, flowering crab or other early blooming shrubs. Place in a vase of water and wait for a couple of weeks. You will be rewarded with indoor blooms to gladden the heart.

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WOMEN'S VIEWPOINT

The Story of the Broken Cherry Tree

By HELEN COHEN

Ruth Paller, long time women's editor of The POST and OPINION, was expressing the belief that it might be an idea to have, as a regular weekly feature of the paper, stories or anecdotes of life in the Old Country as they were handed down to us. How do you like this idea?



Helen

To start us off she has sent me a story told to her by her father, Samuel Pearl, of Chicago. I should explain first that in the small space between the apartment house, where he and his wife live, and the garage, he has a lovely flower garden with a flourishing cherry tree right in the middle. And thereby hangs a tale:

THE CHERRY TREE

By Samuel Pearl

When I was a cheder boy of eleven, my constant dream was of having a little orchard of my own. In our town of Luknick, in Lithuania, Jewish people did not have trees or flowers. On the hill behind our house, we planted potatoes, and on the lower land, we planted carrots, beets, cabbage, and cucumbers. When my father would take me with him on one of his trips into the country to buy hides, ducks and geese, I saw the orchards of the farmers, pink and white in the spring and heavy with apples, pears, and peaches in fall. With all my heart I wanted an orchard.

BUT MY FATHER said, "An orchard — such a waste of good ground. No!"

Just before Pesach, Father left home for a three-day buying trip. While he was gone a load of lumber was delivered for a new barn. By the time he returned, I had put a fence all around the front of the house. I had even built a little gate.

MY FATHER took one look at the fence and clutched his beard in horror. "Who put that up?" he shouted.

"I needed it for my orchard," I explained.

"Fool!" he cried. "Such valuable timber wasted." He took an ax and started to chop it down. but I made such an outcry that my mother came running and held his arm.

He looked at me. Then he shrugged. "All right," he sighed. "Let it be."

Now I had my orchard place but no trees, and no money to buy them. The Luknik blacksmith heard about my orchard and offered me two raspberry bushes for a day's work. I planted one at each corner.

DURING THE Pesach holiday from Cheder, Father took me along on a one-day trip to the country. We stopped at a farm house, and while he was doing his business with the farmer, I explored the farm. There beyond a fence was an orchard.

I looked at the trees longingly. Then my eyes fell on a pink apple tree which had seeded itself

on my side of the fence. Surely no one would miss it. I found a sharp stone and began to dig it up.

JUST AS IT came loose from the earth, I felt a hand on my shoulder. It was the farmer's wife. "What are you doing, boy?" she cried sternly.

To my horror, tears came to my eyes. Here I was eleven, almost a man, and I was crying.

The farmer lady's face softened. "Do you like trees?" she asked.

I nodded eagerly, and told her about my orchard.

"Come," she said. She led me into the orchard and pointed to a cherry tree about two feet tall. "You may dig that tree up for your orchard. Then you will have an apple tree and a cherry tree."

HOW CAREFULLY I planted and tended my orchard all that summer. How I watched it all winter, packing my trees carefully with straw so that the icy Lithuanian winter would not freeze them.

And my trees rewarded me. By the next Pesach, the cherry tree was six feet tall and full of blossoms. All the neighbors came to see it. Even father admired it.

The day after Pesach the tragedy happened. Our neighbor's white goat jumped over the fence and broke the cherry tree in two. She ate all the leaves and all the blossoms. I felt as if a member of my family had been killed. I sat on the ground looking at my bare broken little tree. I couldn't speak. I couldn't eat. I couldn't be comforted. All day I sat there.

Mother came and tried to bring me into the house. Father said, "I'll buy you another tree — a

nicer one even." But it didn't help.

SUDDENLY I had an idea. When an arm or a leg is broken, it is bandaged and splinted and it grows together. Maybe I could fix my tree.

Father said it was useless. Mother shook her head pityingly. But, at least, I could try. I found some thin white cloth and smeared it thickly with axel grease from the wagon. Then I put the broken ends of the tree together and wrapped them tightly. I cut four sticks for splints and wound burlap around them to hold the joining securely.

EVERY DAY I watered the tree and watched it. Nothing happened for several weeks. There it stood, a bare trunk with a burlap bandage.

The week before Shavuot, as I returned from Cheder, I saw my mother waving excitedly to me from the gate. She motioned me to hurry. When I reached the gate, she pointed to the tree. "Look, Son, Look!" she cried.

Buds — my tree was full of pale green buds. It had come back to life.

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By N. PEARLROTH

Want to know what your name means? Address your questions to Mr. Pearlroth, National Jewish POST and OPINION, 84 Fifth Ave., New York, N. Y.

DEAR MR. PEARLROTH: I was told recently by Rabbi Halberstan, that you could supply me with information tracing the history of the name of Ulmer. About all I know of the family history is that for a good many generations the Ulmer family lived in Hungary, but what the origin of the name is, I have no idea.—W. L. ULMER, Cleveland, Ohio.

ULMER is a family name the origin of which is either geographical or professional. It is perhaps taken from the name of the great city of Ulm in Bavaria. The Jewish population of Ulm was exiled in the year 1500 and the various families scattered to all corners of western and eastern Europe. But wherever they went they retained the memory of the city of their origin, calling themselves Ulmer, Ulman and Ulma. On the other hand it is possible that the name Ulmer refers to a particularly luxurious type of tobacco pipe which was originally manufactured in Ulm. If your ancestor was a tobacco pipe dealer who took great pride in the Ulmer variety of pipe it is possible that he took his name from his stock in trade.



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Shifting Neighborhood Patterns Create Challenge To Modern Synagogue

By MYRON SCHOEN

It is encouraging to note how many congregations, large and small, have established Long Range Planning Committees. In so doing the synagogue officers and board have in most instances clearly recognized and delineated their major areas of concern — the development of long range goals and charting the ways that the congregation may take or should take in order to achieve these goals. In order to accomplish its ends, the committee



Schoen

must also take into account a very difficult factor to assess... change.

Change has become the dominant factor in the life of nations, cities and individuals. Change is often breath-taking — as the penetration of outer space through the ingenuity of man and his mastery of machines. Sometimes change is gradual, conscious and visible, such as the shifting neighborhood patterns in our urban areas and the growth of suburban communities. Change of this nature has created challenges for the contemporary synagogue, but in most instances they have been able to meet this kind of challenge.

ANOTHER CHANGE is tak-

ing place in American Jewish life — one that is very gradual and subtle but important to congregations and their ability to maintain fiscal stability. Studies reveal that the Jewish family in America is predominantly "middle class," both with regard to its earning capacity and its mode and tempo of living. Closer scrutiny, with a lot of reading between the lines, reveals still another significant change in the American Jewish community — the educational levels and occupational classifications are changing!

Thus, today we find a greater number of young Jewish families which can be placed in the category commonly referred to as the "managerial" and "profes-

sional" class, and a lesser number in the role of entrepreneur or proprietor. One must add to this the fact that a growing number of married Jewish women no longer list "housewife" as their occupation. With the tendency to bigness in our economic society, this trend will continue and accelerate.

These factors of change and many more must be considered by the long range planning committee when it deals with the questions of financing the synagogue, securing its future and setting the administrative patterns. As to financing the synagogue, it should not be necessary to point out that a synagogue should be able to meet its annual operating budget through

a simple levy on its membership — a single, all inclusive fee. However, in the larger congregation, the imposition of membership dues has ceased to be a simple task. The membership of the typical congregation runs the gamut of economic levels and brackets. With the constant pressure of economic inflation plus the ever-changing program demands and requirements, we must ask whether the single, minimum family dues levy can fulfill our future requirements? If not, what are the alternatives?

CURRENT research has led most congregational leaders to the view that the creation of a graduated dues structure is the only solution. Having come to this conclusion, they are still faced with a serious problem — the delineation of what each member shall pay? It is possible to adopt a voluntary approach, calling upon each member to assess himself in relation to his means? Do we provide income brackets with suggested dues rates for each? What percentage of their incomes shall we expect our members to pay to support the synagogue?

Or, do we create in each synagogue an elaborate dues structure with a dues adjustment committee that will, at frequent intervals, review the status of each member and adjust his dues in accordance with the available data? If we are to assign dues brackets to our members, what criteria are we to use? What subjective and objective measures are we to employ in order to bring about an equitable and ethical distribution of the burden?

In an address to the 10th Biennial Convention of the National Association of Temple Administrators (Reform) in November 1959, Frank J. Adler, Administrative Director of Congregation B'nai Jehudah, Kansas City, Missouri, spoke on "An Approach To Dues Equalization." In his introduction he asked the assembled professional administrators whether they thought that basing dues on the ability to pay was "radically new" and said:

"THEN TURN to your Bible and re-read the 16th chapter of Deuteronomy: Three times in a year shall all thy males appear before the Lord thy God in the place which He shall choose: on the feast of unleavened bread, on the feast of weeks and on the feast of tabernacles; and they shall not appear before the Lord empty; every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee."

Next week we shall deal with the areas of securing the future of your synagogue and establishing administrative patterns for the years ahead.

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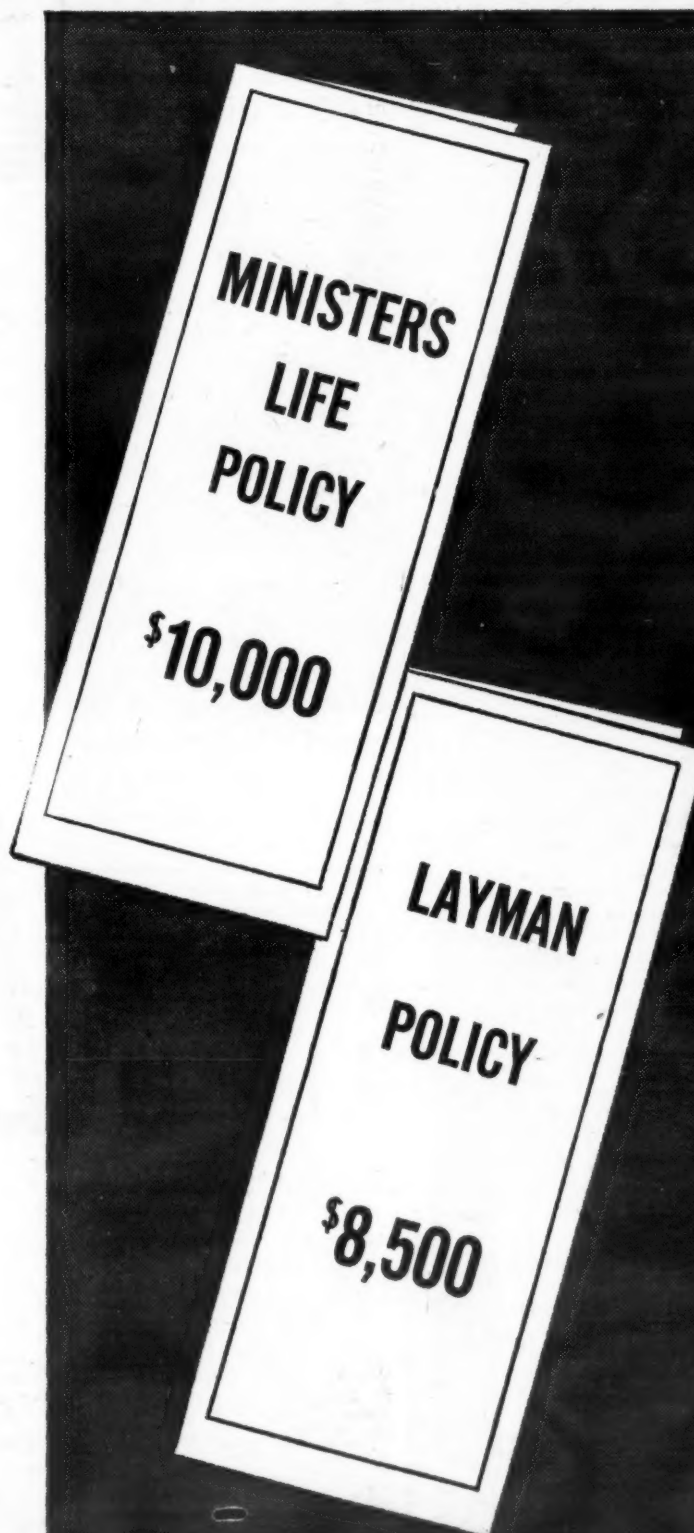
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IN NEW YORK

Note to Organizations: This is the only listing of major activities in New York, available anywhere. If your affair is of interest to more than a limited number of people, it will be listed here FREE of charge. Mail information (at least 8 days before edition in which you wish notice) to the POST and OPINION, 84 Fifth Ave., New York 11.

COMING EVENTS

Friday, Feb. 3 — The first national convention of Yavneh, the national religious Jewish students association, will be held Friday, Saturday and Sunday at the Park Inn Hotel, Rockaway Park. The convention marks the first year for the organization, whose membership of 1,000 represents undergraduate and graduate students from 26 campuses in the United States.

Saturday, Feb. 4 — "Africa and the Jews" will be the subject of a two-day conference of Jewish, American Negro and African leaders to be held Saturday and Sunday at the Theodor Herzl Institute, 515 Park Ave. All African delegates to the United Nations have been invited to attend.

Sunday, Feb. 5 — A one-day conference on social action in the community will be sponsored by the New York Metropolitan region of the National Federation of Jewish Men's Clubs at Temple Shalom, Westbury, L. I. More than 250 delegates from 80 clubs in the New York area are expected to attend.

Sunday, Feb. 5 — The Tenth Annual Israel Dance Festival will be presented at Hunter College, Park Ave. and 69th St. Performances will be given at 2:30 p.m. and 8 p.m. Fred Berk, recently appointed dance consultant to the Youth Department, will direct the Festival, which is sponsored by the Youth Department of the American Zionist Council.

LECTURES AND SYMPOSIUMS

Monday, Feb. 6 — "The Jew in America — Can He Be a Zionist in Galuth? What Is His Religious Duty to Israel?" Symposium sponsored by the Adult Institute for Jewish Studies of the Kew Gardens Synagogue Adath Yeshurun, Lefferts Blvd. and Abingdon Road, Kew Gardens. At 8:30 p.m. Free.

Monday, Feb. 6 — Dr. Nelson Glueck, president of Hebrew Union College-Jewish Institute of Religion and Biblical archaeologist, will analyze Judeo-Christian concepts in a lecture at The Cooper Union, Fourth Ave. and Eighth St. At 8:30 p.m. Free.

Tuesday, Feb. 7 — "The World of Marc Chagall." An illustrated lecture on the famous artist by Dr. Alfred Werner, art critic. At Theodor Herzl Institute, 515 Park Ave. At 11 a.m. Free.

Tuesday, Feb. 7 — "The Americanization of Jewish Life: Jewish Living, American Style." Speaker: Dr. Abraham Duker, president of the College of Jewish Studies. At Herzl Institute. At 8 p.m. Free.

Wednesday, Feb. 8 — "Modern World Literature in the Mirror of Israeli Writing: The Individual and His Society." Speaker: Aviva Barzel. Dramatic readings by Pauline Ann

Sneider. At Herzl Institute. At 11 a.m. Free.

Wednesday, Feb. 8 — "How Effective Is the Jewish Day School?" Midweek forum at Herzl Institute features a progress report and evaluation by Dr. Joseph Kaminetsky, director, Torah Umesorah; Dr. Morris Mandel, guidance counselor, New York Board of Educa-

tion and Mrs. Hadassah Nadich, member of the P.T.A. At 8 p.m. Free.

Thursday, Feb. 9 — "Munkacs — Metropolis of Hassidism." Dr. Bernard Klein, of the history department of Brooklyn College, will give an illustrated lecture on the great Jewish communities.

Organizational Directory

If the organization you are interested in is not listed below, please write to Directory, National Jewish Post, 84 Fifth Ave., N.Y.C. 11, and we will try to help you.

American Friends of the Hebrew University — University House, 11 E. 69th St. NYC 21 YU 8-8400.
America-Israel Cultural Foundation 2 W 45 St. NYC 36 OX 7-4030
American Red Mogen David (Supporting Israel's Red Cross) 225 W 57th St NYC 19 PL 7-1627
Anti-Defamation League of B.B. 515 Madison Ave NYC 22
Community Service Bureau of Torah Vodaath 141 S 2 St. Brooklyn 11 New York EV 7-1085
Farband Labor Zionist Order 375 6th Ave. NYC 11 YU 9-0300
Herzlian Hebrew Teachers Institute 314 W 91 St. NYC 24 FR 7-4885

Israel Government Tourist Office 574 5th Ave. NYC 36 CO 5-2750
Jewish National Fund 42 E 69th St. NYC 21 TR 9-9300
Kashruti Supervisors Union 205 W. 14th St. AL 5-7330
National Community Relations Advisory Council, 55 W 42nd St., NYC 36 LO 4-3450
National Council of Jewish Women, 1 W 47th St. NYC 36 CI 6-3175
National Council of Young Israel, 3 W 16 St. NYC 11 WA 9-1525
Poale Agudath Israel of America 147 W 42 St. NYC 36 BR 9-0816
Religious Zionists of America (Mizrachi-Hapoel Hamizrachi) 80 5th Ave. NYC 11 WA 4-7940
Synagogue Council of America, 110 W 42nd St. NYC 36 BR 9-2647
Torah Umesorah — National Society for Hebrew Day Schools, 5 Beekman St. NYC 36 CO 7-8203
Union of Orthodox Jewish Congregations of America 84 5th Ave NYC 11 AL 5-4100
United Zionist Revisionists of America, 55 W 42nd St. NYC 36 PE 6-0332
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I THINK AS I PLEASE

Grave Israel Labor Shortage Looms

By CARL ALPERT

HAIFA—Israel is today facing a new and critical emergency—a serious shortage of skilled labor. There is no unemployment in the country; at least no one need be unemployed if he will

accept jobs that are offered. It is possible that we may even have a labor shortage soon, though the present crisis applies only to skilled personnel.



Alpert

The situation is the result of the expanding economy, the increased availability of investment capital, and the rapid industrialization. The more than a million people who have entered the country in the last thirteen years have not only been absorbed into the economy, but by their creative efforts have also created new possibilities for growth and development. And now we do not have the manpower to meet the needs.

THE PROBLEM has become so serious that the Government has set up a Manpower Council to study possible solutions, and to ensure that skilled personnel is used to maximum advantage of its skills. Gone are the days when doctors, lawyers, engineers, chemists and the like were sent to the kibbutzim to become tractor drivers or chicken farmers. If there are youth chutz movement in America which are still preparing their members for life on an Israel farm, they are rendering a grave disservice to this country's economy. We already have a surplus of many food products.

What are the possible sources of skilled men and women?

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There are several, and the new Council will explore all of these.

One is the Army, and it is altogether possible that the present universal military conscription may be modified so as not to deny industry the services of valuable men. It is significant that a representative of the army's Manpower division will serve as a member of the Council. Already the army will grant a four-year deferral, especially for young men who wish to study major fields of engineering at the Technion.

A SECOND and obvious source would be immigration. However, it is already estimated that the 30 to 40,000 immigrants expected during the coming year, even if many of them have technical training, as have those of recent years, will not be sufficient to meet the needs. The recent Zionist Congress argued at great length about selective immigration, meaning the encouragement of the aliyah of specific types of personnel, mainly from Western countries, as against aliyah of communities en masse.

Another important source is the youth of the country. About half of the youth between 14 and 18 does not attend high school. About 20,000 young people in this age bracket are not at school and not employed! Surely here is

room for the setting up of technical courses to provide necessary training.

There are other sources. An attempt will be made during the coming year to induce married women to go back to work. The campaign may be reminiscent of the effort to promote women workers during war days in most countries. Handicapped persons, not now utilized to full advantage, may be trained for special occupations. This too could add an appreciable number of skilled people.

ISRAEL'S MINISTER of Labor, Giora Josephthal, would like to see as much as 20 per cent of the adult population retrained for economically productive occupations. Presumably, he would be happy to raid the haberdashery stores, the barber shops, the cafes, the beauty parlors, the real estate agencies, the toy stores, among others, and retrain their employees for service as electrical, mechanical or

construction technicians; textile, rubber, ceramic, chemical, plastic or metal skilled workers. Would it work? One already finds signs in scores of shop windows: Sales Help Wanted.

Growth, development and prosperity have their own critical problems, no less difficult to solve than those associated with depression or economic stagnation. It is a grave challenge which faces Israel.

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BOOKS

Excellent Bibliography Gives Varied Portrayals Of Shylock

SHYLOCK ON THE STAGE, by Tohy Lelyveld, \$4.95 (Press of Western Reserve University).

With thorough research and scholarship, Dr. Lelyveld has composed a work as interesting as its subject. It provides information on Jewish dramatic and literary history for all the time following the first appearance of "The Merchant of Venice." The intent is to disclose the changes in interpretation of the character of Shylock, from broad comedy to vicious plotting and exacerated nobility. It was Charles Macklin who, in 1741 first offered the new interpretation. Then there were Kean, Booth, Irving, and virtually all



Burstein

the great American actors of the past century. Several actresses also portrayed the Jew. For "the character of Shylock, more than any other that Shakespeare created, is at the mercy of the actor who portrays it." The bibliography is excellent, and can aid other scholars interested in the field.

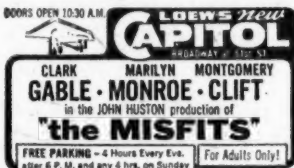
EICHMANN: TECHNICIAN OF DEATH, by Philip Panneth, \$3.95 (Speller).

A distinctive work on the Nazi arch-criminal posits the case in its international and journalistic framework.

THE BOOK OF FIRE, by I. L. Peretz, \$6.00 (Yoseloff).

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themselves to such well known narratives as those of Bontsche Zweig and the rabbi in "If Not Higher." His introduction is most thorough, indicating the unusual variety of Peretz' literary expression, his mingled sentiment and bitterness, his social realism, his memorializing of the kind of life cut short by Hitler. Here are the cheder (it is spelled chedar), the yeshiba, the song of the chassid, the Sabbath Queen, home and synagogue customs, saints and scamps, poor men, rich men, hermits, lovers, parents and children, and all the raw material of the old life in



the Old World. One must read these tales to understand the difference between master writers and some of the current crop of story literature on matters Jew-

ish, spewed by men who know little about Judaism and much about sex and depravity. Peretz is a world master.

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CANTOR - SHAMAS, young married man, neat with good personality. Excellent high tenor voice, Baal-Korah and Baal-Tokeah specialist. Bar Mitzvah and experienced Hebrew teacher with worthy Yeshiva background. Presently employed by one of the biggest Temples in the U.S. Am looking for another large Congregation in order to make a better living and receive some honor and acknowledgement for a job well done. Write Dept. 4139, Box 1633, Indianapolis 6, Ind.

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CANTOR-TEACHER — Younger man wanted by Orthodox Congregation to assume Cantor-Teaching responsibilities in Southern New England community. Must be qualified in both fields, married preferred. Only those with personal and professional Orthodox background need apply. Write Dept. 4162, P.O. Box 1633, Indianapolis 6, Ind.

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Midwest seeking Rabbi. Modern facilities. Active Congregation. Write Dept. 4164, P.O. Box 1633, Indianapolis 6, Ind.

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BOARDS ARE COWED

A CONTEMPORARY—The Sentinel, of Chicago—expresses shock because the disclosure of the memorandum of the American Zionist Council forbidding that any advertising, subscriptions or even new releases be sent to The POST and OPINION didn't "even create a surface ripple in the Jewish press or the community itself."

This is true—but not the whole story.

The publication of this infamous memorandum, which ties in with the ban on advertising in The P-O imposed by the United Jewish Appeal, will serve its purpose, even though comment, as pointed out by The Sentinel, has been nil.

FOR ONE THING, The P-O will have gained stature in the American Jewish community. Any attempt to suppress free comment cannot but rebound to the benefit of the so-called victim.

The lesson also will not be lost on the national Jewish organizations. They will think out the consequences of any such action before taking such a drastic step again.

BUT THE REAL answer, as pointed out by The Sentinel, will be when the lay people begin to think for themselves. This kind of revolution will be carried up to the lay boards, who now seem to be cowed by the professionals, and at that point many of the activities of our national Jewish organizations will change radically.

THE CHIPS ARE DOWN

ALL OF BEN GURION'S criticism of the Zionist movement in the United States will not prove as disturbing as the call by Rabbi Joachim Prinz for the dismantling of the Zionist organizations. Under heavy fire, we have an idea that two things may happen to Rabbi Prinz. One is that he may be forced to resign as president of the American Jewish Congress, or two is that he may change his views. This is the unfortunate aspect of American Jewish life, but we hope that Rabbi Prinz sticks to his guns.

This puts the cards right on the table. Either the Zionist movement in America proves itself, or they will have to concede that Rabbi Prinz was right. Up to this time it was easy enough to throw Ben Gurion's criticisms back into his teeth. Either his knowledge of the American Jewish community was challenged or it was alleged that he sought to build his own political bridges while destroying the Zionist movement.

BUT NOW THIS isn't so. Rabbi Prinz's call cannot be ignored. The chips are down.

QUITE RIGHT

WITHOUT MEANING to, the United Press International described the three wings of Judaism fairly accurately in a news story recently on the widespread use of artificial insemination in the U. S.

Said the UPI:

"The Roman Catholic Church prohibits artificial insemination by donors and Orthodox Jews can avail themselves of it only with rabbinical approval. Conservative and Reform Jews make their own decisions."

THIS ISN'T NECESSARY

The Synagogue Council announces in a news release that: "Leading members of the Cabinet of the Kennedy administration during the past week have written personal communications to the Synagogue Council of America thanking it for its expressions of support on their recent appointments and inviting continued SCA cooperation with the U. S. Government."

THIS PRACTICE seems to us totally unwarranted. It might be a pleasant gesture to address such a message to the President, but no one expects, at least in the U. S. that the Jews have to state specifically that they will support the elected or appointed government officials.

The mere fact of writing such a letter would indicate that there is some doubt in some people's minds about the loyalty of U. S. Jews. Is this a practice of other denominations?

THE ANSWERS THE SCA received, those few parts quoted in the SCA's news release, seem to indicate that these assurances were not expected. Dean Rusk, Adlai Stevenson and Chester Bowles, the three quoted, seemed at a loss how to respond, and what they did say were the formal kind of replies, very close to form letters, which are meaningless.

SATURDAY FIGHT OVER

WE HAVEN'T HEARD a stir from our readers or elsewhere which is unusual, about the blessing given the opening of the Cincinnati Jewish Community Center on the Sabbath by Rabbi Eliezer Silver.

Rabbi Silver has been the tyrant of the older Orthodox Rabbis, whose word has caused consternation throughout the rabbinate. His approval of Saturday opening of the Jewish Centers, with certain precautions, sounds the death knell for the attempts to keep our Jewish centers closed on the Sabbath for swimming and sports activities.

THAT FIGHT NOW becomes ancient history, and history will tell whether Rabbi Silver goes down as a great figure who accommodated Jewish life to the times of his day or one who loosened the bonds which led to further desecrations of the day of rest.

The EDITOR'S CHAIR . . .

THE ITEM ABOUT the refusal of the editor of The Jewish Chronicle of London to submit to the ruling of the London Beth Din is one that piques our interest. The editor, with all respect, explained to the judges of the Beth Din that for him to participate in a hearing would jeopardize the freedom of the press, for then the Beth Din could be called in where a news story or editorial in The Jewish Chronicle was challenged on grounds of accuracy or interpretation, etc. This would make the Beth Din, then, the final arbiter and the judge of editorial opinion and policy, and to this The Jewish Chronicle could not acquiesce.

We're not so sure we agree.

We think the concept of a Beth Din, a Jewish court of law, is a valuable one, and we almost wish there were a similar provision for them in the American Jewish community. Of course, there have been, and will continue to be, these courts convened in America, but not on the scale as in England where the Beth Din is established as a venerable institution.

IF THE CHRONICLE position can be maintained, then the power of the Beth Din may be damaged, and this would be unfortunate.

The chaos in American Jewry is what leads us to this view. There is no way in which a malefactor in American Jewish life can be brought to justice. We're not talking about crooks as such, we're talking about people who under the guise of doing community-good, actually are using the freedom in the Jewish community, to perpetrate whatever they seek for their own ends.

IT LOOKS AS if the Rabbi Sam Silvers are challenging the Cohens, meaning us, who claim the largest family in the American Jew-

ish community today. Elaine has just given birth to their fifth son, and this puts them even with us, but only in the matter of one sex and then if you transpose them. We have five daughters (may they all get married without a dowry), but that still leaves the Rabbi Silvers with three to go—to match our three sons.

Rabbi Silver, a graduate of the Hebrew Union College, is the former editor of the magazine, American Judaism, official publication of the Union of American Hebrew Congregations. He served as chaplain in the United States Army during World War II, and is the president of the Association of Jewish Chaplains of the Armed Forces.

The Silvers are also parents of Leon David, 16; Joshua Jacob, 6; Barry Morris, 4; and Noah Mordecai, 2.

IF YOU'RE familiar with making up a newspaper, you know that not everything prepared for printing in any one week, gets in to the current issue. There's often what is called overset, material which is held over for a succeeding week because late news crowded it out.

This is what happened in the case of the story about Levi Eshkol in the issue of Jan. 20, which told about Israel's economy as a "lush paradise for U.S. capital investment."

THE STORY was held up one week, and then the next and before you know it, several months had elapsed. Meanwhile Mr. Eshkol had come to America and gone back to Israel. Our story said he was here for three weeks. And the editors had failed to update it.

So on Jan. 29, the telephones began ringing. If Eshkol was in the U.S. a hundred chairmen of meetings must have envisioned him as a potential speaker. Twasn't so. Just a flub, for which you chairmen will have to forgive us on the promise that we'll be more careful with "holdover" hereafter.

Career in Rabbinate Journey of Disenchantment

My career in the Rabbinate has been a journey of disenchantment. I had been attracted to Reform because of its pretensions to serious consideration of spiritual problems. There was an honesty and forthrightness about the founders of our movement in the 19th century which challenged my being. I assumed it was our mandate to pursue the lodestar of truth in keeping with the vision in our own souls.

I quickly became disillusioned when I noted that the dream of radical Judaism was snuffed out in the bureaucratic hands that were meant to nurture its flame. We quickly became as other Jews and began to flounder in our attempt to reconcile expediency and the loss of principles with the prophetic view to which we gave lip service.

I SOUGHT refuge in my own congregation. Here indeed was a laboratory made to order for a venturesome soul. Oh, to retrieve those naive days of yore! I thought the experimental services would galvanize the membership into more frequent attendance on Friday nights. Our congregational singing would revive the slumbering folk instincts and we would rise on the wings of music to the summits of new religious insights. Our forums would stimulate the intelligence and break through the Chinese wall of indifference with which modern Jews entomb their feelings.

Here I thought we could regain those members who belong to the atheists and who identify with Judaism though inwardly hating themselves. This in a sense would be Custer's last

stand for the euphoria which sustained me in the early days of my career.

BUT THE white flag of surrender is now hoisted to my standard. It has been of no avail. What I took for approval is really the same lethargy. What seemed to be sparks igniting has proved to be only the dying embers of an interest that barely maintains itself. "Have they another care at heart than of the moment—Men that are lost in the darkness, deep in the pit of exile? Can they now lift up their soul to the day or be prophets of morning, draw out their hope to the end, send on the word to the future?"

Strange thoughts pursue me: what is this Judaism these people profess, in our congregation and elsewhere? What is the token of their affirmation? What is the sign of their belief, the emblem of a spiritual yearning? Where have we not pruned the old tradition, hoping that the new vineyard would enthrall the spirit of the modern Jewish intellectual? What innovations have we not introduced?

EVERY YEAR a new model sermon; every few years a new rabbi out to conquer the world and thrill the ladies. Conventions galore and certificates of a vacuous religion embossed on fine paper, attesting to the fact that one was born a Jew, or confirmed, or went through a dozen other perfunctory rites. And the real evidence of the Jew—where did it really manifest itself?

Nowhere have I seen it, to match this scene I shall never forget!

It happened many years ago

and I accompanied my father to Old Orchard Beach on a Sunday. It was getting toward dusk and it was time for the Mincha prayer. There, on the edge of the boardwalk, unperturbed by the scurrying mass of joviality, my father withdrew from the secular world and enshrouded himself with the holiness of prayer. He was lifted above the world; as he took several paces backwards at the conclusion of the "Eighteen Benedictions," I felt that he was really moving forward into the realm of utter peace, into a Holy of Holies which his lips had constructed on the beach.

CALL ME a romantic, but I must have a vision as the bread of my soul. I would gladly exchange the hundred and one resolutions of our convictions for that one drop of piety I witnessed many years ago. This is a spiritual wilderness we inhabit; where is the oasis for the soul?

RABBI HARRY ESSRIG

The NATIONAL JEWISH POST and OPINION

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FRIDAY, FEBRUARY 3, 1961

FREEDOM OF THE PRESS

Letters must be typed or printed clearly double-spaced, on one side of the page only and should be no more than one page unless of overriding importance. Only letters bearing the writer's signature and address will be printed. The POST and OPINION reserves the right to condense letters. No material submitted to the POST and OPINION will be returned unless accompanied by a self-addressed stamped envelope. Send letters to The National Jewish POST and OPINION, 84 Fifth Ave., New York 11, N. Y.

Denies Approving Use of Microphone on Sabbath

Editor Jewish POST and OPINION
In the issue of the National Jewish Post of Friday, Dec. 6, there appeared a news item concerning the use of microphones on Shabbath, wherein a ruling to the effect that certain types of microphones can be used on Shabbath has been attributed to me.

This is entirely untrue and is presumably based on a research, completed by me recently, dealing with employment of electronic public address equipment

aboard the Israel Navy ships where the use of microphones is unavoidable. My research deals exclusively with microphones on combat ships and is in no way applicable to the halachic problem of the use of this equipment for civilians.

I should be grateful if you would kindly publish the contents of this letter.

S. GOREN, Colonel
Chief Rabbi,
Israel Defence Forces
Tel Aviv

Plan to Latinize Hebrew Alphabet Defended by Alpert

Editor Jewish POST and OPINION
In the Jan. 13th issue of The POST and OPINION appears the learned letter of Dr. David Nel-

man, in which he disagrees with my contention (P-O, Dec. 23) that the time has come to consider seriously the Latinization of the Hebrew alphabet.

I cannot hope to compete with Dr. Neiman in scholarship or erudition. The fact nevertheless remains that the ancient Hebrew alphabet is a barrier to study of the language. Substitution of the A-B-C for the Aleph Bet would contribute enormously toward the closer relationship, so much to be desired, between the Jews of Israel, and the Jews of other countries.

CARL ALPERT

Haifa

Appointments

Dr. Edward M. Glick, of Bethesda, Md., has been appointed Eastern regional director of the American Council for Judaism. Dr. Glick has been a special consultant to the U. S. Public Health Service and editor and publisher of "Medical-Hospital Research Digest," an internationally-circulated publication. He has also served as a Foreign Affairs Officer in the Department of State and as an administrative assistant to a U. S. Senator.

Rabbi Seymour J. Cohen, of Pittsburgh, Pa., has been appointed spiritual leader of the Anshe Emet Synagogue of Chicago, Ill.

Military Alertness Alone Will Deter Reds from War

Editor Jewish POST and OPINION
Jews have preached peace to the world for thousands of years. The classical blessing by the priest ends: "... and give you peace." But if the other side prefer armor, then what?

COMMUNISM is more than an economic system. It is an ideology, a religion. Every true Communist, by hook or crook, must carry the good tidings to the whole world. Consistency is not in the Communist line. They have declared war against religion because it is a means to lull people into complacency thus easier to exploit.

But they have placed the earthly remains of their chief apostle under glass and proclaimed: This is your god that brought you out of Egypt! And in the name of that religion they exploit the masses because they need armaments to back up the extension of that religion!

WHO IS waging war on the Communist? Who is threatening them? Has not the U. S. helped restore the land back to the Soviets after Lenin gave it away to the Kaiser? Has not the U. S. fed them when they were hun-

gry? Has not the U. S. recognized the Soviets?

Are we entirely innocent? Of course not. We have assumed the role of policemen of the world! Among our friends we have acquired dictators, exploiters and murderers! These type of characters become friends for a high dollar price. Some of them use blackmail: "We will go over to the Communist."

AS A CONSEQUENT, the masses are accusing us, that we are strengthening the hands of their oppressors! Our most expensive friend is the former dictator of China and now of Formosa. When recently an editor of a paper in Formosa wanted to organize an opposition party the dictator accused him of being a Communist and sent him to prison. How dare you!

Lice thrive in filth, Communism in poverty. All a Communist agitator has to do is ask: What can you lose? As of now the only thing that will deter the Communist from waging war is military alertness.

DAVID GERSTEIN
Tucson, Ariz.

Fraternal Group Has Busy Agenda of Jewish Activities

Editor Jewish POST and OPINION
With reference to your editorial of December 30th claiming that "In most fraternities and sororities, the Sabbath is greeted with pork and house parties, and there isn't one vestige either in the library or anywhere else of anything Jewish."

In the past you have been known to make rather sweeping statements without the full grasp of all the facts. May I respectfully suggest that you take seriously the Talmudic dictum which states "Because I have not seen it, it is no proof that it does not exist." And now for some facts which you should have known.

Your readers may be interested to know of Cornell House, a fraternity sponsored by the

National Council of Young Israel. Cornell House, representing the model of our other collegiate projects, offers the students a series of provocative lectures sponsored by the National Council with speakers sent from the national headquarters. The average day for these students starts with services in the morning, breakfast, followed by a wild dash to their college lectures. In the evening, they have Mincha and Maariv services followed by dinner.

After a normal amount of time allotted for study and research, they meet again in the lounge of the building in discussion groups on Jewish topics, for a Gemorah class conducted by the boys themselves and for various other Jewish studies. The social life of these boys is not neglected, for they do have their social events periodically.

It may interest you to know that the Cornell group, scholastically, is the third highest on the campus. The two houses that outrank it are specialized houses accepting students only in a very limited narrow and specialized field. A special alumni group meets periodically in our national headquarters to analyze the progress of the Cornell House offering positive suggestions and definite aids.

This indeed is a functioning

orthodox fraternity on the campus. Young Israel plans many more such ventures.

Our Intercollegiate program is our newest and most vibrant wing. Here are some of the things we have accomplished: a K kosher Fraternity House at Cornell, a K kosher Diners Club at New Haven for students of Yale, at Ohio State University and at Pace Institute. We have taken a most active and vital role in the boycott of those businesses covered into submission by Arab pressure. At the present there are nine strong Intercollegiate chapters in the New York area. The full-time Director and staff have undertaken the expansion program which will add many more groups in the near future.

I felt that you may like to have this information, not only of a fraternity with a Jewish content, but one that upholds every facet of Torah-true tradition.

Time and again we have invited you to be our guest at our annual convention. Had you accepted you would have seen the collegiates and been familiar with their programming.

With Young Israel greetings,
RABBI DAVID H. HILL,
First Vice President
National Council of Young Israel
New York, N. Y.

Rating Called A Caricature

Editor Jewish POST and OPINION
Here is my annual note, to which I expect your annual wordless reply.

I saw your scoreboard on what constitutes a good Jew in the Jan. 20 issue. I won't quarrel with the weight you give to the various items, although I could very easily do so.

What does bother me, however, is that after you say you are not going to rate Jews in terms of Michah's admonition, you bring in such things as employing Negroes in the office, lending money without interest to needy persons, and following ethical practices in business. The last two especially rub me very roughly in the wrong direction since they reflect, unintentionally I know, the acceptance of a certain caricature of the Jew.

MARTIN PANZER

Yavneh Not Frat, Open To All

Editor Jewish POST and OPINION
In your issue of Dec. 30 you ran a story stating that, "Liberalized Fraternities Pose Threat to Judaism say Campus Observers," and comparing my views,

as expressed in the November edition of the Jewish Collegiate Observer, with those of Dr. Maurice Jacobs, chairman of the National Inter-Fraternity Conference.

IN REFERRING to my article you stated that, "Another aspect of the fraternity problem is underscored by Joel N. Levine, president of Yavneh... whether Yavneh, a 100 per cent orthodox fraternity, should confine its membership to Orthodox students only, or open the lists to all Jews on campus."

Please note that Yavneh is neither a fraternity (approximately one-half our membership is female) nor is it 100 per cent Orthodox in its membership (many of our members are Conservative and Reform, and our membership is open to any college student, including non-Jews, interested in the study and the furtherance of traditional Judaism). Therefore, the comparison of my views with those of Dr. Jacobs' is a meaningless one.

YAVNEH AIMS to promote traditional Jewish interest on the college campus and towards this end is willing to accept anyone for membership who is interested in its program; however, we are neither a fraternity nor a social organization.

I would very much appreciate it if you would clear up this misunderstanding to your reading public.

JOEL N. LEVINE
New York, N. Y.

Jews Who Sell Birthright For Mess-of-Pottage Scored

Editor Jewish POST and OPINION
Once in a while you read an article which is hard to believe but when a Jew writes a bulletin and distributes it throughout the faculty of his school, as a principal, and it is contrary to his better judgement, then I must ask — is this man sick? Does he not realize his heritage or does he think he can play the opponent's game?

For a principal to advocate such teachings in his school, which is a public school, certainly indicates that he is far out of line.

I have seen too many people try to play the gentile's game

only to be burnt and later sorry. As Mr. Silver, our District Attorney, so aptly put it in another column, "What of Jews who sell their birthright for a mess of pottage and think that the gentiles will like them if they act like gentiles."

The gentile doesn't respect them, he suspects them.

With sincerest hopes that people like Mr. Raphael, who happens to be in a position to lead others, will speedily come to his better senses and stop backing water.

MORRIS SCHULTER
Brooklyn, N. Y.

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